Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

RELIGIOUS MISNOMERS: UNITARIANS NOT SOCINIANS.

The just and spirited remarks here quoted are from the Christian Pioneer of April.

It is more easy to give a bad name, than to advance a sound argument, and to raise a calumny than to vanquish truth. And, unfortunately, men are both more ready to receive, and prompt to understand, evil speaking than right reason. And thus it has happened, that the page of ecclesiastical history is wofully blotted and blurred by the nicknames which have been bandied from party to party. Were there in the world a greater love of justice, and a less fondness for scandal, harsh appellations would not have existed in the number in which we find them; and those that might steal their way into the commerce of life, would be hooted back to their native regions of darkness, by the loud outcry of wounded and outraged humanity. Still there does prevail some regard to what is just between man and man, and what is accordant with the spirit of Christ; and to this may the aggrieved appeal with hope of some success. As Unitarian Christians, we bring our cause before the public, calling upon it to declare, with its all prevailing voice, that we are to be designated by terms of our own adoption, and not those of our enemies' fabrication. In being branded as Socinians, we well know, that we suffer in goodly company. Jesus himself was termed a wine-bibber, having his name cast out as a reproach. The very designation by which his followers have from the earliest ages been known—Christians, was, there is reason to believe, given to his early disciples by their implacable enemies, as a term of obloquy. If the pure and holy Master could not escape the calumnious tongue, hardly could his servants expect to meet with honorable treatment. And, accordingly, we find that even the singular piety—the peaceful and unresisting demeanor and the eminent excellence of the early Christians, did not prevent them being stigmatised as Atheists, and charged with the most odious crimes, and accused of every misfortune that befel the Roman empire. And soon, alas! did Christians even begin to turn their hands one against another, and the tongues which had been employed in blessing God, were shamefully perverted to malign men. The cry of heresy was early raised in the Church, and the name of heretic made to express the extreme of mental perversion and moral depravity But in the midst of this harsh and unseemly language, the diligent inquirer will find, that those who were anathematised as heretics, were often the better men, and often possessed of extraordinary excellence both of mind and heart. Even the list of opprobrious epithets that were thrown, at the time of the Reformation, on Luther and his noble coadjutors, would occupy a score of pages, and startle our readers with the wonder, that those who thought themselves holy men, fighting in a holy cause, could use such and so many unholy weapons. Since that time, the virulence of the majority of those who profess the Christian name, has been turned against the believers in the pure gospel of Christ. Other bodies, it is true, have come in for a portion of opprobrium; but Unitarians have been made to drink the full cup of the Christian world's indignation. Under the term Arian, or Socinian, or New Light, or Deniers of the Lord that bought them, they have been thought and spoken of by the multitude, as comprising in their characters the errors of the Sadduces of old, with those of the Deists of the present day. Any one of these terms excites, in the minds of the multitude, images of fear, aversion, and horror. Whatever is perverse in mind, or proud in heart—all wilful blindness (if there be such a thing,) and all reckless indifference to scripture, is implied in the ill-understood and abusive term Socinianism.

Against that name, we Unitarian Christians appeal to the tribunal of public opinion. We do so, because, whatever the term may have implied originally, it is now a term of reproach. It has been greatly and shamefully perverted—age after age made to gather round it offensive and opprobrious notions. Its original meaning, the heads of parties have caused it to lose, and to take another made gradually by themselves, in order to discredit sentiments which they found it difficult to refute. We, therefore, disclaim the name. We know that we deserve it not, and we are the best judges of what our opinions and feelings are. We disown it, as an honest man would the designation rogue. That regard to character, which exists the strongest in the purest bosoms, induces us to disown it. It does not describe—it blackens and vituperates us; it is a caricature, not a portrait. We therefore reject it. And where is the honest man, that would, after this explicit disclaimer, venture to fix it on us? Will the public allow any one so to do? Would they allow Britons to be stigmatised as cowards—or the ministers of Christ, as wolves in sheep's clothing? Would they not teach the presumptuous detractor, in these instances, a severe and bitter lesson? Why, then, should they be less tender of our rights? Why should they—nay, will they—allow our motives to be traduced, our system to be travestied, and our character to be blackened?

We disown the term Socinian, from a regard to what we owe to truth. The sentiments which we hold, we have drawn, by diligent inquiry, from the holy scriptures. Sustained diligence and humble prayer, used in the research, warrant us in believing, that we are not seriously wrong. We have, therefore, a duty to perform. A woe is upon us, if we spread not the gospel; and to spread it, we must see that our sentiments and reasonings are fairly and fully appreciated. But this they cannot be, whilst obloquy attaches to the name by which we are known of men. We therefore disown the name Socinian. We are bound so to do; otherwise we impede, by negligence, the progress of what is to us, and what we believe is the truth of the gospel. Further; the obloquy of the name Socinian attaches not merely to our sentiments, but to our principles also. And the most cherished of these, are unlimited free inquiry, unrestricted religious liberty, and deference for the scriptures exclusively. If these principles direct us not in the right way to truth, sure we are, that truth will never be possessed of man. So that, the name we disown, tends to check the prevalence of the very means by which we and others, if in error, may be liberated therefrom. Yes; the cry of Socinianism, is a cry against free inquiry—a cry against religious liberty—a cry against the authority of scripture; and therefore we disown the name. We disown it, because convinced that its prevalence must, by impeding the progress of sound principles, not only diminish our own comfort and welfare, but retard the coming of human happiness, and perpetuate the reign of ignorance, bigotry, and oppression.

[From the Monthly Repository.]

FAITH AND HOPE: A PARABLE.

One morning, as the sun arose, two Spirits went forth upon the earth.

And they were sisters. But Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze on the countenance of Faith, for her eye was serene, and her beauty changed not: but Hope was the delight of every heart.

And the child sported in the freshness of the morning; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like the rainbow.

'Come my sister,' she cried, 'and chase with me this butterfly from flower to flower.'

But her sister was gazing at the lark as it arose from its low nest and warbled among the clouds.

And when it was noon, the child said again, 'Come, my sister, and pluck with me the flowers of the garden; for they are beautiful, and their fragrance is sweet.'

But Faith replied, 'Nay, my sister, let the flowers be thine; for thou art young, and delightest thyself in their beauty. I will meditate in the shade, till the heat of the day be past. Thou wilt find me beside the fountain in the forest. When thou art weary, come and repose on my bosom.'

And she smiled and departed.

After a time, Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said, 'My, sister, wherefore dost thou weep, and why is thy countenance sad?'

And the child answered, 'Because a cloud is in the sky, and the sunshine is overcast. See, the rain begins to fall.'

'It is but a shower,' Faith replied; 'and when it is over, the fields will be greener and the flowers brighter than before.'

Now the place where they sat was sheltered from the rain, as it had been from the noonday heats. And Faith comforted the child, and shewed her how the waters flowed with a fuller and a clearer stream as the shower fell.

And presently the sun broke out again, and the woods resounded with song.

Then Hope was glad and went forth to her sports once more.—

After a time, the sky was again darkened. And the young Spirit looked up, and, behold! there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not yet night.

And she fled to her sister, and cast herself down at her feet, and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun, and said,

'A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See! even yet, his face is not wholly hidden from us.'

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.—

When the eventide was come, Faith went forth from the forest shade, and sought the lawn, where she might watch the setting of the sun. Then said she to her young sister,

'Come, and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night!'

But hope was now weary. Her eye was heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary, nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the sleeper, that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies, which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length, a light appeared in the east, and the sun burst forth from the portals of the heaven.

Then the Spirit hastened to arouse the young sleeper.

'Awake, O my sister! awake!' she cried. 'A new day hath dawned, and no cloud shall overshadow it. Awake! for the sun hath risen which shall set no more!'

REASONS FOR NOT GOING TO CHURCH.

We have lately noticed in a foreign publication the following cogent reasons, for not going to church. They will serve well for any latitude.

'Overslept myself—Could not dress in time—Too cold—Too hot—Too windy—To dusty—Too wet—Too damp—Too sunny—Too cloudy—Don't feel disposed—No other time to myself—Look over my drawers—Put my papers to rights—Letters to write to my friends—Mean to take a walk—Going to take a ride—Tied to business six days in the week—No fresh air except on Sundays—Can't breathe in church, always so full—Feel a little feverish—Feel a little chilly—Feel very lazy—Expect company to dinner—Got a head-ache—Intend nursing myself to day—New bonnet not come home—Tore my muslin dress coming down stairs—Got a new novel, must be returned on Monday morning—Wasn't shaved in time—Don't like a liturgy, always praying for the same thing—Don't like extempore prayer, don't know what is coming—Don't like an organ, 'tis too noisy—Don't like singing without music, makes me nervous—Can't sit in a draft of air, windows or doors open in summer—Stove so hot in winter, always get a headache—Can't hear an extemore sermon, too frothy—Dislike a written sermon, too prosing—Nobody to-day but our minister, can't always listen to the same preacher—Don't like strangers—Can't keep awake when at church—Fell asleep last time I was there, shan't risk it again—Mean to inquire of some sensible person about the propriety of going to so public a place as church. Will publish the result.'

The author of this article, concludes by saying;—

If all my readers conscientiously say they never breathed to themselves *any one* of these excuses, I will acknowledge that the enumeration of them might have been spared; but if they learn from this silly catalogue of pleas to avoid every species of tampering with conscience, I shall not have transcribed them in vain.

ORIGINAL MISCELLANY.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. XI.

'Let brotherly love continue.'—*Heb.* xiii. 1.

Happy are those, to whom this exhortation can with propriety be addressed. They know from experience 'how good and pleasant it is for brethren to dwell together in unity;' for it is evident, that where brotherly love does not already exist, it cannot be continued.

But what *is* brotherly love? In what is it founded? And what is the extent of the exhortation in the text? These inquiries I shall endeavor to answer.

I. In respect to the nature and foundation of brotherly love, I would say, it is a tender, and at the same time a strong and generous affection; founded in natural sympathy, in habit, in reason, in religion.

1. This brotherly affection is founded in *natural sympathy* or, with more propriety perhaps, I might say, it *is* natural sympathy. Brothers and sisters have one and the same origin. They have one father and one mother, from whom they derive their being. The same blood, as it were, flows in all their veins, and the same breath animates all their movements. How natural, then, that their hearts should all beat in union! that they should have one common feeling! that every joy and every sorrow, affecting any one of them, should be interesting and deeply affecting to all!

2. Brotherly love is likewise founded in *habit*. In all civilized countries there is a peculiar intimacy among the children of the same parents. With few exceptions, they dwell together in families, and that for many years, participating in the same joys and the same sorrows, lodging under the same roof, collecting several times in a day round the same table, and pursuing the same labors for their individual and their joint support. From the nature God has given us, we become attached by long use or habit even to indifferent things. The brute animals we have long had about us, we look on as old friends. Almost every thing in the natural or artificial scenery where we have passed many years, and especially in our childhood or youth, is personified in our hearts, and we can hardly realize that the familiar chamber, or tree, or rock, or instrument of labor is not conscious of our presence or absence, our regard or neglect. If such be the natural effect of habitual intimacy, how is it possible for brothers and sisters to be so intimately associated for many years without forming indissoluble attachments? Truly the heart that is insensible to such an influence must be cold and unfeeling beyond the power of language to express. There is scarcely a brute within the circle of our acquaintance, that is not strongly affected by it. Let not the bird and the beast be a reproach to us; be our superiors in one of the most interesting traits of life and feeling.

3. Brotherly love is founded in reason. It is not a mere animal feeling. It is not a blind passion. It is not the passive result of circumstances. It is peculiarly suited to the nature of man. It was intended to form one of his grand distinctions; to derive its firmest support and its highest ornament from those powers and feelings, which constitute our pre-eminence above all other creatures on earth. It is an object of intelligent pursuit. As in other things, so also in this, reason should improve on all the natural advantages of animal feeling, and direct the influences of scenes and occasions, so as to produce the happiest results.

4. Brotherly love is founded in *religion*; in the love of God, in the deepest principles of piety and devotion. It is sacredly enjoined in the word of God, and enforced by all the authority of heaven. It is inseparable from that supreme affection, which is due to the common Father of mankind. We naturally love those, who are beloved by the objects of our warmest affection. It is impossible, therefore to love God and not love our brethren, who are equal partners with us in his paternal regard. All the more elevated and generous affections have a mutual relation, and constantly mingle their influences in the production of virtue and happiness.

II. We proceed to inquire into the *extent* of the exhortation, 'Let brotherly love continue.' Is it to be limited to the domestic circle? to those, who are literally or most emphatically brothers and sisters? Most certainly not. Though domestic love and kindness should be peculiarly tender, it should not be exclusive. The second great command is 'Thou shalt love thy *neighbor* as *thyself*;' and the Israelites were taught to regard every individual in their nation as a neighbor and a brother. Yes, in the parable of the good Samaritan, the infallible Expounder of the divine law would lead us to view every *human* being as a neighbor entitled to our sympathy and kindness: and, while the tender mercies of God are over all his works, we ought, I suppose, to acknowledge a kind of fraternity between us and all other creatures, whether above or beneath us, and to cherish the warmest benevolence toward them.

The apostle in our text had a special regard to the *Christian* fraternity, and in this application, the command 'Let brotherly love continue' might be enforced by peculiar considerations. Most certainly those, who have been redeemed by the same blood, and who profess themselves disciples of Him, who was an example of the most generous affection, should 'love one another with pure hearts fervently.' Christian societies should be united in the bonds of mutual courtesy, kindness, and confidence. Time was when most villages and towns in the interior of our country were free from all unhappy divisions; when neighbor worshipped with neighbor at the same public altar, and that from generation to generation. The fathers were united in these sacred bonds, and the children and children's children inherited their feelings and their Christian habits, with all the attendant comforts and blessings. Many of their secular employments they pursued together. By intermarriages, the lines of descent were often twined together, so as to form a village or town, as it were, into one great family. Those were happy times; and whatever of that peace, and love, and happiness a mistaken zeal for religious forms and professions has left, it becomes us most carefully to cherish, as we regard our own comfort, and the virtue and happiness of society. Many of the brute animals in the same villages afford examples of social harmony and kindness. Many herbs and flowers, as they grow side by side though separated perhaps by walls, mingle their colors and the more essential qualities of their nature. Let not man, with all his rational powers and moral capacities, be the last to improve the gifts of nature, and to apply all his means to the high purposes, for which they were bestowed.

MATHETES.

[For the Christian Register.]

HUMAN DEPRAVITY.

MR. EDITORS,—In the Rochester (N. Y.) Observer, a religious newspaper, devoted to the propagation of Calvinism, I have seen a sketch of the controversy, which has recently been carried on, in the Christian Spectator respecting human depravity, &c. I was not aware, till I read this sketch, that the subject excited so deep an interest in the orthodox community. I rejoice, however, that such is the fact. I rejoice, that, on re-examining the foundations of their theological system, they begin to doubt as to their stabilty and soundness. It is a good omen. I hope the discussion will be pursued by them, till the truths of the Bible, on this topic, shall break forth upon the ranks of their party with a bright light and with great power.

The controversy, it seems, begun with Dr. Taylor, professor of Theology in Yale College. In a sermon on Depravity, the Dr. maintains that the 'moral depravity for which mankind deserve the wrath of God is *man's own* act; consisting in a free choice of some other object rather than God as his chief good.' But Mr. Harvey of Westchester, Conn., maintains, in opposition to Dr. Taylor, that, 'there is some sin in the human heart, which is *not* man's own act.' The difference between the two is said to be at once 'direct and palpable.' And the Reviewer in the Christian Spectator asks, 'whence we derive our nature?' 'If from Adam, then the doctrine of imputation is revived, and we are punished for the sin of another; which I could never believe;—If from God, then God is the author of sin; a conclusion from which the mind instinctively revolts.' The Reviewer continues,—

'Mr. Harvey's direct arguments to prove that sin exists previous to moral agency are first,'—"That infants die," 'The proper answer of the Reviewer is—so do brutes also.—But brutes are not subject to the moral government of God.—Neither are infants previous to moral agency.—The next argument is drawn from the baptism of infants. The third is on the question of the salvation of infants,' "are children saved through the death of Christ?" "In the opinion of Dr. Taylor they are."

'The Scriptures upon which the opponents of Dr. Taylor rely, to prove that we are sinners before moral action, are Psalm li. 5. "Behold I was shapen in iniquity and in sin did my mother conceive me." That the iniquity and sin here spoken of refer to the parents and not to the child, does not admit of a doubt. Psalm lviii. 8. is mentioned, "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." *Speaking lies* determines the question as to voluntary agency, in these children. Genesis viii. 21. "The imagination of man's heart is evil from his youth." Can this mean any thing more than that the first moral qualities of the mind, or the earliest moral acts are sinful?'

Neither Dr. Taylor, nor his Reviewer, attempt to fix the point whence agency, and consequently depravity commence; but they maintain that there must be a *sense* of *right* and *wrong*, whenever it begins.

'I have sometimes thought,' says the writer of the sketch, 'that some light might be thrown on this subject by a supposition. Suppose a child with precisely the same natures and propensities they are born with here, could be born in heaven; would their first act be sinful? I think not. They *might* sin, they would be free to sin, as Lucifer was in heaven, and Adam in paradise; but would they sin? I believe not, for this reason; the desire of happiness would impel them at the first act of their will to look to some source for the desired good, and they would voluntarily fix upon God with the same certainty, that, with the same internal desire for happiness, had they been born on earth, they would have fixed it on the world.'

From the above extracts, the bearings of the controversy among the orthodox themselves will be readily seen. Let it go on. Let them not 'stick where John Calvin left them.'

ROBINSON.

[For the Christian Register.]

OPINIONS OF THE FATHERS RESPECTING JESUS CHRIST.

A writer in 'the Spirit of the Pilgrims,' has undertaken to give the opinions of the early Christian fathers. It is a singular performance; but what is wanting in evidence is made up by positiveness, and instead of permitting the fathers to speak for themselvea and allowing every one to judge of their views, the writer tells us what they mean and what they intended. One might have justly expected also, that the opinions of the apostles themselves would have been given, or quotations from their addresses and writings; but the writer in the Spirit of the Pilgrims is careful to avoid all such labor. I will do it for him.

It may be proper first to state what Jesus himself said on the subject. 'Hear, O Israel, Jehovah, our God, is one Lord.' 'This is eternal life to know thee, the *only true* God, and Jesus whom thou hast sent to be the Messiah.' He also often called himself 'the Son of God,' and said that all the knowledge and power he possessed were given him by God, the Father. The apostle John, in closing his gospel, says, 'these things are written that ye may believe that Jesus is the Christ (or Messiah) 'the Son of God.'

Now, I simply ask any man of common sense and unprejudiced mind, whether any thing can be more explicit, as to the unity of God: and whether, when Jesus is called the *Son of God*, it means that he is really God, the Father, or the Supreme Deity—or, that God and Christ are distinct, and the latter subordinate to the former?

St. Peter says, 'this same Jesus whom ye crucified, God hath raised from the dead, and exalted him to his right hand, and made him both Lord and Christ.' And again, the same apostle says, 'the God of our Fathers raised up Jesus whom ye crusified, and exalted him to his own right hand, to be a Prince and a Saviour.' This comports with what David said in Psalm cx. 'Jehovah said unto my Lord sit thou at my right hand, till I make thine enemies thy foot-stool. The title of *Lord* given to Christ, signifies that great power was given to him. It implies authority and dominion. Therefore, by the apostles, it is said that all power is to be given him, all things made subject to him, and he is to be confessed as *Lord* by all, to the Glory of GOD, the FATHER. This refers to his appointment to the office, and investment with the necessary power and authority, of Messiah, a spiritual Saviour and deliverer. But, then, it must always be remembered, that this dignity, this great power and authority, are conferred on Jesus by God, the Father, or the Supreme Deity, and for the benefit and salvation of men. Well then does the apostle say, 'unto us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are

all things.' In fact, the dignity and power of Jesus are *derived*; they were given by God.—But the power and wisdom of God are not only infinite, but underived. If Jesus is Lord, he is so by the appointment of Jehovah, the only true and Supreme God. The high title of *Son of God*, is also entirely incompatible with the idea, that Jesus, our Saviour, was the Supreme God himself. Nor will any Orthodox or Trinitarian believer contend that God himself ever died or can suffer. God was not crucified. But Jesus, the Messiah, the Son of God, suffered, died, was laid in the grave, and rose again, by the power of God. Will the Trinitarian say that God suffered and was crucified? or will he say that that there was no real suffering, but only in appearance; and thus adopt the anti-Christian sentiment of the Docetæ, or the Gnostics? There is no other alternative. I am *positive* here. I insist that either the Trinitarian must admit, that God suffered and was crucified; or that Jesus Christ is distinct from and subordinate to God, (and capable even of suffering and death) or that there was no real sufferings by our Saviour on the cross; but that he only *appeared* to suffer. If St. John does not pronounce this idea anti-Christian, then I know not under what circumstances, or from the use of what language we can feel assured of anything.

But what say the early Christian Fathers? I answer, that for the two first centuries, they invariably teach the divine unity, the derivation of the Son from the Father, and subordination to him; and the great power and authority of Christ as given him by the Supreme and self-existent God. They call Christ *Lord*, and sometimes God, or a God; but clearly and plainly in a subordinate sense, and because he is appointed and qualified by God the Father, for high purposes and works, even to enlighten, redeem and save the world. I am therefore, entirely at issue with the writer in 'the Spirit of the Pilgrims' on this point. I challenge him to adduce a passage from Clemens Romanus, Hermas, Ignatius, Justin Martyr (except a passage or two, allowed by candid Trinitarians a century ago to be spurious,) Polycarp or Ireneus, decisive and plain, in support of the Athanasian doctrines of the Trinity. Clement, who was contemporary with the apostles, gives us positively nothing in favor of a Trinity; but speaks, as the apostles do, of divine blessings from God, through or by Christ; and ascribes worship and adoration to God, by Christ. Great stress is laid on the testimony of Pliny, in his letter to the Emperor.—But Pliny had his information from hearsay—and nothing is more common, in such cases, than misrepresentation and mistake. But take it as it is, it amounts to this only—that this new sect from among the Jews honored Jesus as one having miraculous power—for to such a character it was the custom of the age to apply the epithet of a God; and so it is in Pliny; and not emphatically GOD, the Supreme Deity. Pliny was told that the Christians deified Jesus, and worshipped him as a God. They did, indeed, call themselves by the name of Jesus; professed themselves his disciples, received him as their *Lord*, and prayed and worshipped in his name.

Jesus himself acknowledged that he was the Son of God, but did not claim to be God, though the cavilling and envious Jews, pretended he did. He says, indeed, 'that he and the Father were one.' But he also prays that his disciples may be one in him, as he is in the Father. Most of the Anti-Nicene Fathers interpret this to mean *one* in design and purpose; and none quote it to mean that they were numerically one, or one in essence. Origen interprets the passage in this manner; and refers to Acts iv. 34, for an illustration, 'all who believed were of one heart and one soul.' 'I and my Father are one thing, (he says,) that is, one in design and purpose.' He goes on to shew, that it was rash in the Noetians to affirm, that our Savious was the God over all, which, (says he,) we do not believe, for Christ said, 'my Father is greater than I.' We Christians, (in distinction from the heretics,) he adds, believe and teach that the Son is inferior in power, or subordinate to the Father. Again, Origen says, commenting on the above passages 'this unity of will is the reason why Christ said, I and the Father are one.' Novatian gives the same construction to this passage, when he opposes the Sabellians, who laid great stress upon it, to support their theory. And here, permit me to observe, that I perceive not how any Trinitarian can avoid being a Sabellian, or a Tritheist. The faith of the former has often been pronounced a great heresy; and that of the latter, surely, no believer in the Bible will admit. Novatian says again, 'what more evidently shews that Christ is not the Father but the Son, than that Christ is obedient to and ministers to the will of the Father? God the Father is the *one* God, to whose greatness, majesty and power nothing can be compared.'

Other texts of scripture may well also here be noticed. To God the only wise be glory, by Jesus Christ. To us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things. God hath exalted him and given him a name above every name, that every one should confess him to be *Lord*, to the glory of GOD the FATHER.

Even so late as the beginning of the fourth century, in the time of Eusebius, the modern doctrine of the Trinity was unknown. Christ was indeed called God by some; thereby intending what we now mean by *Lord*—as one having high and even divine atributes (in a certain sense), but as distinct both in essence and numerically from God the Father, the Supreme self-existent Deity.—Even the creed called Athanasian, it is well known was not framed till long after the time of Athanasius. The writer in 'the Spirit of the Pilgrims' has the candor to admit, that in the first and second centuries, the present Orthodox creed on the Trinity was not settled. But enough for the present. Let me just add, however, that I am not pleading for the correctness of the opinions of Tertullian, Origen, Novatian, or Justin Martyr.—But I do say, that they knew nothing of the doctrine of the Trinity, as embraced in later times.

A. B.

CHRISTIAN REGISTER.

BOSTON, JUNE 5, 1830.

THEOLOGICAL INSTITUTION AT CAMBRIDGE.

The notice taken of this institution, at the late meeting of the Unitarian Association was highly gratifying to its friends. And it is believed that it cannot fail to awaken a more general interest in its prosperity, and more generous efforts for the enlargement of its means of usefulness, and its establishment on a permanent basis.

We regretted that our limits, last week, prevented a more full statement of the remarks of Judge Story, which, though partly relating to the general progress of Christian truth, had a principal reference to the interests and success of the Theological School. These remarks can be at no time unseasonable; and in the account we have given of them this week, our chief regret is, that we have been able to do no better justice to the speaker.

Judge Story desired the prosperity of the Theological School at Cambridge, as it is the only institution of the kind, in this country, where truth is sought without the shackles of subscription to creeds;—where both professors and pupils are allowed to pursue their religious inquiries without the restraint of prescribed forms of belief, or penalties for their honest opinions;—an institution, which from this circumstance, must prove friendly to the attainment of truth, and to the diffusion of all enlarged and generous principles.

He would not shrink from the avowal that he desired the progress of the liberal principles of Unitarian Christianity. He rejoiced at the evidence, furnished by the Secretary's Report, of the wide and increasing spread of these principles. He desired, not only that their progress should not be staid, but that they should go on prosperously, till they have triumphed over all error. But for the accomplishment of this purpose, we must possess high advantages of theological instruction. Unitarianism must stand by the intelligence and learning of its defenders. It can never stand, and we desire it not if it could, by the power of State, the power of the civil arm.—The intellectual and moral power and influence of those who embrace its doctrines, must be its reliance. It has much to contend with. It is opposed, and has been opposed with great violence, and with the most ungenerous weapons; and it must be defended by a resolute and untiring industry and zeal.

We desire the prevalence and establishment of the principles of Unitarian Christianity, not because we think we have attained all truth, but because we seek all truth, and because we believe that the principles of Christian liberty which we advocate are best fitted to aid its progress.—Not that we expect, ourselves, to attain perfection, but that we would remove as far as possible the hindrances to its attainment, and open a clear way for the progress of those who come after us.

It is not to be hoped that truth will go forward without much resistance of prejudice. There is evidence, however, of a more candid attention to the arguments for our faith. The general prevalence of knowledge is a preparation for its diffusion. We are told that the schoolmaster is abroad. Yes, we rejoice that it is so. The schoolmaster is indeed abroad, and the *author*, too, is abroad. The press, that wonderful instrument of intellectual, yea, and of moral, regeneration is doing all that could be hoped. Books are multiplied and multiplying with a rapidity almost beyond belief; and men will read them, and will understand the reasons of their faith. All doctrines must and will be brought to the test of reason. Our faith, as well as that of others must stand on its reasons. On the ground of its reasons, its strong arguments, its truth, we desire it should stand. We wish it to stand on no other. We should be ashamed to ask men to receive Christianity on the ground that it has truths that we cannot understand, truths or doctrines above or contrary to our reason. In this day of inquiry and light no doctrine, no religion must shrink from investigation. Christianity does not shrink from it. It fears it not. If even defies all harm from investigation. It earnestly invites it.

It is a circumstance of congratulation that infidelity, which for a long time has been working covertly, has come out, where we can meet it in the open field of argument. We fear not to meet it. We desire success for no faith that cannot approve itself incontrovertibly to the understandings and reason of men.

Unitarians have strong and peculiar motives for opposing infidelity. It is to their principles that we must look as the chief instrument of checking its progress and finally prostrating its influence; since its strong hold is in those corruptions and perversions of Christianity, which it is the business and the glory of Unitarianism to expose and remedy.

Some classes of Christians have fears of the progress of Romanism among us. We have no such fears. It may progress indeed, nominally, but it must necessarily become modified and changed. There can be no reasonable fears for Protestantism. The bible and the bible only is the faith of Protestants. Against all the influence of power, prescription and worldly interest our fathers reasoned themselves into Protestantism. We have no fears, that their children, against all the better principles and light of the age, will reason themselves out of it.

We are called upon to do what we may for the School at Cambridge, if from no other motive, at least out of respect to the pious wishes and efforts of our pilgrim fathers, who, while yet feeble and few began in earnest the noble work of securing a learned ministry. Does not their example, and their very voice speak to us from the grave? Have we so far 'attained,' that we are past all need of similar efforts and means? Have we arrived at entire purity—have we acquired all knowledge—are there no errors, no corruptions to be exposed and resisted—no rubbish to be cleared away? Above all, have posterity no claims upon us? Let us not resist the monitions of duty, on this all important subject. Let us follow the example and adopt the maxims of the pilgrims,—'Let us have a learned ministry'—and let us to this end, encourage, foster, and largely endow the Theological School at Cambridge.

Judge Story proceeded to speak of the present state of the school, in comparison with its condition a few years past. Its numbers have greatly increased, and its few professors, on whom he passed high and deserved compliments, have accomplished much. But their impaired health, and other arduous duties and engagements, call loudly for the aid of other professors.

The wants of the community require, that we have an institution that shall command the services of learned and talented professors. We must also have an institution that has the means of collecting together large numbers of young men, who shall act on each other—where mind shall grapple with mind, and elicit truth by the excitement of free discussion.

But for the accomplishment of these desirable purposes we must have funds for the endowment of professorships, for the enlargment of the library, and for the assistance of indigent students. Shall the great good, that may be hoped from such an institution, be defeated in a community like ours, by the want of funds for its endowment? Shall we with such promises of usefullness suffer it to go down, or to become stationary?

DEDICATION AT CINCINNATI.

Our readers have recently heard of the progress of Unitarian Christianity in the West, and particularly in Cincinnati, Ohio, and its vicinity. We have just been favored, through the politeness of a friend, in this city, with the perusal of a letter from Cincinnati, giving an account of the exercises at the Dedication of the new church recently erected there. We have been permitted to make the following extract from the letter.

'This day has been to us, an eventful, and an happy day. We have this day consecrated our house to the service and worship of the *one* God, and some of us have felt that it was indeed the "house of God;" and O, may it prove to many the "gate of Heaven." You, my friend, who have always had a place of worship, and a society of kindred spirits to unite with you in the services of the sanctuary, can form but a very faint idea of the feelings with which we entered for the first time our house of worship, where we expect to hear from time to time what we believe to be the truths of our holy religion, and to commemorate the dying love of our Lord. The services were solemn and affecting, and when Mr. Briggs, in his prayer, in a fervent and solemn manner, commended us to our Heavenly Father for time and for eternity, after having for a long time struggled to subdue my feelings—shall I confess to you my weakness—I could no longer control myself, and for a few moments tears flowed without the power of restraint. Mr. Whitman of Waltham and Mr. Briggs of Lexington, arrived here last week, to our great joy. The dedication sermon, this morning was by Mr. Whitman, from Acts xxviii. 22. "But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against;"—in which he very briefly stated his objections to the Trinitarian doctrine, in opposition to the Unitarian views of religion, to a house filled to overflowing. This afternoon, he was on the subject of "Christian salvation," but to by no means so large a congregation. This evening Mr. Briggs preached on the importance of public worship, the duty of attending, and the advantages derived from it, to a crowded house, and the sermon was very appropriate for the occasion.'

Two original Hymns prepared for the occasion were sung. We have room this week, only for one by Rev. Mr. Pierpont of this city. The other, by Rev. Dr. Flint of Salem, we shall insert in our next.

HYMN BY REV. MR. PIERPONT.

To God, to God alone,
This temple have we reared;
To God, who holds a throne
Unshaken and unshared.
Sole King of Heaven
Who'st heard our prayers
And blessed our cares,
To thee 'tis given.

O thou, whose bounty fills
This plain so rich and wide,
And makes its guardian hills
Rejoice on every side,
With shady tree
And growing grain,
This decent fane
We give to thee.

Thou, who hast ever stooped
To load our land with good,
Whose hand this vale hath scooped,
And rolleth down its flood
To the far sea—
This house we raise,
And now, with praise,
Devote to thee.

To all, O God of love,
Dost thou thy footsteps show;
The white and blue above,
The green and gold below,
The grove, the breeze,
The morning's beam,
The star, the stream,—
They're seen in these.

Where now, in goodly show,
The domes of art are piled,
Thy paths, not long ago,
Dropped fatness on a wild.
O let us see
Thy goings here,
Where now we rear
A house for thee.

Nursed by the blessed dew
And light of Bethlehem's star,
A vine on Calvary grew,
And cast its shade afar.
A storm went by—
One blooming bough,
Torn off, buds now
Beneath our sky.

O, let no drought or blight,
This plant of thine come nigh;
But may the dew, all night,
Upon its branches lie;
Till towards this vine
All flesh shall press,
And taste and bless
Its fruit and wine.

Because, O Lord, thy grace
Hath visited the West,
And given our hearts a place
Of worship and of rest;
Old age and youth,
The weak, the strong,
Shall praise in song
Thy grace and truth.

The grace and truth that came
By thine Anointed Son,
Here let such lips proclaim
As fire hath fallen upon,
From out the high
And holy place
Where dwells in grace
Thy Deity.

To thee, to thee alone,
This temple have we reared:
To thee—before whose throne
Unshaken and unshared,
Sole King of Heaven,
With thanks we bow—
This temple now
For praise is given.

GOVERNOR'S SPEECH.

Our limits will not permit us to publish the whole of the Governor's Speech delivered before the General Court at the beginning of its present session. This we the less regret, as it will appear in most of the other papers published in the state. It touches upon several topics of interest, and like most of the state papers which have proceeded from the same source, exhibits the marks of a liberal and enlightened mind, which has been attentively directed to the welfare of the community. We have extracted two paragraphs, which we recommend to the attention of our readers.

The most comprehensive summary of the duties of Legislatures and Magistrates, and one which cannot too frequently be referred to, is contained in that noblest Chapter of the Constitution, which enjoins upon them, the obligation to cherish Literature and the Sciences, to encourage private Societies and public Institutions for the promotion of the great Interests of the Country, and to countenance and inculcate moral virtues, social affections, and generous sentiments among the People. In this brief compendium are enumerated all the wise purposes of legislation, and upon these objects the business of Legislators is never to be exhausted. While knowledge is progressive and there is yet any thing to learn, while the Arts are imperfect and there is aught to improve, while Science is disclosing treasures of wisdom, and the human mind is capable of enlargement by their acquisition, there will remain to the Representatives of the People, under this civil compact, the responsibility of fostering Institutions of learning, of offering incentives to the free spirit of enterprise, and of encouraging by rewards and immunities, Agriculture and the Arts, Commerce, Trades, and Manufactures, and thus fulfilling the service for which a Representative Government was, by the Framers of it, expressly declared to have been constituted. May not the inquiry be now made, to what objects and how far, should the attention of the Members of this Legislature be thus directed? It is but a narrow view of the influence of authority, which limits its exercise within the scope of legal enactment. The sentiments which are expressed here, the debates and the discussions which are had, the principles which obtain a sanction in the character of measures proposed, may and often do transfuse through the community, a moral power, which the imperative language of laws might, in vain, be used to produce. Is there then no favorable sentiment which may be given to the improvement of the condition of Society? Are there no schemes of public enterprise, nor objects of domestic industry to be promoted? No measures for the advancement of the general interests of the State, to be pursued? Are the means of education, our common Schools, the manner of their support and regulation by law, and the course of instruction which is prescribed in them, susceptible of no improvement. May not encouragement be afforded to other modes of teaching, and inducements offered to higher qualifications of Teachers? There are unquestioned defects in existing arrangements, which public opinion may, and doubtless, will correct; but are no measues of favor or of relief wanting, which the interposition of the Legislature alone can supply? Lyceums, those modern Institutions for mutual instruction commend themselves to your patronage. The occasion for the establishment of Seminaries in the practical Arts is yet unsatisfied, and without these, the system of education can never be made complete.

In one Department, at least, of professional Science, an earnest appeal is submitted to your consideration. The Medical Faculty have shewn the embarrassments and difficulties of acquiring knowledge in a branch of their profession, and their frank and manly representation deserves the most respectful regard. It may be, that this latter subject is of a nature too delicate for direct legislation. But the public mind should be instructed in its interesting importance. Let it be explained, how that the knowledge which is sought in the science of anatomy concerns all the living, and that without it, the accidents and ills of life which art might remedy, are beyond relief. Let the reason of men be addressed, and prejudice be dispelled by information and the force of argument. It may then come to be understood, that a Community which demands the exercise of skill, and denies the means to acquire it, which punishes ignorance, and precludes the possibility of removing it, is scarcely more compassionate than that Egyptian harshness, which imposed the impracticable task, in cruel oppression of the inability to perform it.

But by this reference, it is not my purpose to propose any definite act for your adoption. I would commend the subject, only, to the discreetness of your Counsels. Respect for the source whence the appeal originally proceeded, and a deep conviction of the concern which all classes in society have in its object, seemed to demand from me this notice. It should be distinctly regarded that the Faculty ask relief through no measure of violence to the sympathies of human nature. Upon the plan which they suggest, the feelings and affections which cluster in the circles of kindred and of friendship will no longer be outraged, nor the anxieties and sorrows of bereavement receive torturing aggravation. The sanctuary of the Tomb will be rendered more sacred, and the sepulchres of the dead made more secure, when the temptation to their violation, with the plea of necessity for its excuse, shall be removed together.

We have, on a former occasion, spoken of the importance of legalizing the study of anatomy, a subject which has for some time past excited great attention both in great Britain and in this country. The legislative measures on this subject which have been recommended under the sanction of the medical profession, or others of a similar character and tendency, will we hope, notwithstanding the doubts and misgivings of the Governor, be adopted. If we are not mistaken the writings on this subject have produced a deep and very extensive impression upon the public, and in this state, at least, the community is prepared to receive with favor great changes in the existing laws, on the subject. Indeed, we do not see how any one can read what has been written by medical men, without perceiving that as the law now stands it is impossible for physicians in general to obtain a competent knowledge of their profession, and that many individuals must suffer severely from a want of that skill which the laws prevent their physicians from acquiring.

Prison Discipline Society. This society held its annual meeting in Park-street church, on Friday morning, 28th inst. After prayer, by Dr. Jenks, the Report was read by Mr. Louis Dwight, the Secretary of the society. It was highly gratifying to learn from the Report the great improvements which have been made in various prisons of the different states. Many abuses still exist for the removal of which active and persevering efforts are still required.

It was distressing to learn the facts stated in the report, respecting thousands imprisoned, in various parts of the country, for debt, and who are compelled, in some degree to associate with the victims of crime and vice. Rev. Mr. Allen of Shrewsbury moved the acceptance of the Report and that it be printed, and followed the motion with some appropriate remarks on the importance of the statements and disclosures it contains. Remarks were also made by other gentlemen.

'*The Society for Propagating the Gospel among the Indians and others in North America*,' held its annual meeting on Thursday, May 27; when the following officers were elected for the ensuing year:—

Hon. Jonathan Phillips, *President*.
Rev. Eliphalet Porter, D. D. *Vice President*.
Alden Bradford, Esq. *Secretary*.
Rev. John Pierce, D. D. *Assistant Secretary*.
Hon. Asahel Stearns, *Treasurer*.
Prof. Levi Hedge, LL. D. *Assistant Treasurer*.

The following gentlemen also were reappointed as the *Select Committee* for the year:—

Hon. John Davis, LL. D., Rev. Henry Ware, D. D., Rev. T. M. Harris, D. D., Hon. Richard Sullivan, Rev. Francis Parkman.

RECENT PUBLICATIONS.

'AN ETHICAL ESSAY,' *or an attempt to enumerate the several duties, which we owe to God, our Saviour, our neighbor, and ourselves; and the virtues and graces of the Christian life, contrasted on the opposite pages, with their opposite vices and ill-dispositions,—intended to assist in the important duty of self-examination.*

By the late EDWARD AUGUSTUS HOLYOKE, M. D. LL. D. A. A. S. *to which is added an appendix, containing some miscellaneous papers and prayers.* With a biographical Memoir, by JOHN BRAZER. Salem. 1830.

Of this work we have already given some notice,—in anticipation as we intimated, of its early appearance. As it is not published, nor intended by its venerable author for publication, but only printed for the benefit of his friends, it would seem hardly to come within the usual sphere of literary notices. We may, however, without impropriety refer to its contents; well assured, that from their nature, as well as the source, from which they come, many of our readers will feel in them a lively interest.

The volume is prefaced with a Memoir by the Editor, Rev. Mr. Brazer, principally extracted from the discourse delivered by him at the interment of the author; of which, as it was largely noticed at the period of publication, [see Christian Register, May 2, 1829,] we need only now repeat, that it is an exact and beautiful delineation of the character of Dr. Holyoke; in which his friends will at once recognize the traits, they were accustomed to admire and love; and strangers, who had only heard, but desired to know more of him, may find as accurate a likeness, as perhaps words can give them.

The little work itself, also, exhibits a faithful portrait of that 'good old man.' It was written, principally, after he had passed his ninetieth year; and some portions, says the Editor, were added and others revised, after he had reached the age of one hundred years. When this late period of its composition is considered, and how seldom we find even the remains, of intellectual vigor after

that age, the very strength of which is represented as 'labor and sorrow,' we cannot but regard it as a very extraordinary book. It is not indeed a production of genius; nor is it marked by originality or energy of thought. For these were not characteristics of Dr. Holyoke's mind. But it discovers, what in such a work, and indeed in human life and character themselves, is far more valuable, sound sense, accurate judgment, enlightened and discriminating views of the whole extent of religion, and of moral obligation; combined with great tenderness of conscience singleness of heart, a deep sense of accountableness, and filial reverence of God. We see throughout, what we believe was the habitual feeling of the writer—the desire to know, that he might do the whole will of his heavenly Father.

In the Appendix will be found many interesting articles, in which the views of the writer on the great subjects of religion, particularly on some of those, which have engaged and divided Christians of the present day, are exhibited with his accustomed simplicity and good sense. His humility also and gratitude amidst the distinguished blessings of his old age are expressed in the devotional exercises, with which the volume is closed; one of which was written in the 99th year of his age. The following cannot be read without interest.

'I thank thee, O heavenly Father for the continuance of my life to such an old age; and although my faculties are impaired, my hearing dull, my memory, my strength, my dexterity and my faculties fall far short of what they once were; that I have yet great reason to bless Thee, that I suffer so little pain, that I have still a capacity for so many enjoyments, still have the ability of making some improvement in piety and virtue, and doing some good in the world. O my most bountiful Benefactor, be graciously pleased to enable me to improve every moment of the short remainder of the time, which thou art allotting me, to these important purposes; and grant, if it be thy holy will, that my usefulness may be continued in some degree, whilst Thou shalt continue me in this life, that I may not be a burden upon society, and a cumberer of the ground. But not my will, but thine, be done.'

'*The wisdom and goodness of God in the appointment of men, and not angels, to the Christian ministry.*' A Sermon preached in Berlin, at the ordination of Mr. Robert F. Wallcut, Feb. 10, 1830. By Charles Lowell, minister of the West Church in Boston. Boston: L. C. Bowles.

We are pleased with the topic of this discourse. It is by no means a common one; and is altogether appropriate to such an occasion, as that on which it was delivered. It is exhibited by the preacher with his characteristic directness and affectionate earnestness, though with an excess of of brevity, precluding the ample illustration, of which it is capable. Our ordination services do not often, indeed, leave us to regret their brevity, —for they are sometimes too long—and especially in those which follow the sermon, there should undeniably be a more considerate regard to the calls, which already have been, and are yet to be made, upon the attention of the audience. But the preacher on such an occasion holds a full claim to such a proportion of the allotted time as shall allow him opportunity to present with a reasonable copiousness and fidelity the topic, he has selected; which may be supposed to be an important, and therefore a fruitful one.

The text of this discourse from Heb. v. 2, is well chosen; for it at once presents and illustrates the subject; which is,—'the evidence of the divine wisdom and goodness in the adaptation of the Christian ministry to the circumstances and wants of mankind:' in selecting men, with the feelings and affections of men; subjected to like infirmities, wants, dangers, temptations, and sorrows with those, to whom they are sent to minister to their spiritual needs. The considerations, by which it is illustrated, but at which the preacher only glances, are in themselves highly interesting; and will be felt in all their truth and weight by every sincere and humble teacher. In the following passage is happily intimated, not only the leading sentiment of the discourse, but the inefficiency of those great and alarming interpositions, which might at first view seem most adapted to inspire a lasting reverence, or to maintain obedience.

'It is to man, thus weak and fallible, as history and experience prove him, that this ministry is committed,—and how does it manifest wisdom and goodness?—Is it not in the mysterious and inexplicable providence of God, that a treasure so precious is intrusted to a vessel so frail? Might it not have been expected that, to guard against mistake and perversion on subjects in which our dearest interests are involved, God himself would condescend to address us? With what awful solemnity, what entire conviction, what deep impression would not the instruction then come to the heart? Who but would listen, believe, feel, obey? God spake to the Israelites from mount Sinai, and it was so dreadful that they entreated that the word should not be spoken to them any more. *And they said with Moses, Speak thou to us and we will hear, but let not God speak with us, lest we die.*—And what was the effect of this scene so terrible? When the awful scene had passed, and the sound of the voice no longer vibrated on their ears,—yes even while Moses, at their request, was communing with God on their behalf, they relapsed into idolatry,'

The other printed services, which accompany the discourse, are—the Charge by Dr. Bancroft, the Right-hand of Fellowship by Mr. May of Brooklyn, Conn. and the Address to the people by Mr. Allen of Northborough. They may all be read with the satisfaction, which we are accustomed to expect from the services of these gentlemen, and which indeed the services of any ordination seldom fail to afford.

We cannot, however, but wish in this, as on many other like occasions, that the *Right-hand of Fellowship* was confined to its appropriate use and intention—the expression of Christian, fraiernal feeling. This part, therefore, ought always to be brief. But it is often extended to a very disproportionate length; and not seldom does it invade the ground, which, we have said, belongs to the discourse, of full and careful discussion.

'The Tribune.' This is the title of a paper, the first number of which is just published by Messrs. Carter & Hendee. The three following paragraphs from the first number, will show the leading design of the paper.

'It is a part of the design to mention, by title, at least, if not otherwise, all books that are published in Boston, or received for sale from other cities from week to week; and this part of the plan may hereafter be extended.

'It is another part of the design, to give the usual attention to public amusements; and also timely caution of such as may offend good morals.

'Lastly, it is a part of the design of The Tribune to display, as occasion may require, some of the moral and other evils, attendant on the existing laws of imprisonment for debt.'

An exemplification of that part of the purpose embraced in the second paragraph just quoted, will be found in the following brief article which we have much pleasure in quoting from the first number of the Tribune.

'*Saturday Evening Amusements.*' It was once a general custom in New England (and it now exists in numerous families) to abstain from labor or recreation on Saturday evenings. This was considered the vestibule of the Sabbath and therefore to be quietly passed. It doubtless occurred to our forefathers that the current of thought cannot be instantly changed, like the course of a ship, and that some intermediate time is required to banish the anxieties and enmities of the world in favor of better aspirations and feelings.—This custom may have been carried farther than is enjoined in the letter of the commandment; but the danger at present is of the opposite kind.

'There are perhaps, many that it may not shock to go to the theatre on Saturday night, but there are we think more, who would feel it to be reprehensible. If amusements depend on public sentiment, that should be promptly expressed to discourage any evil tendency.

'It is within the scope of possibility that from a long play, the audience may retire somewhat before the commencement of the hallowed time, but it is not so probable that the suppers, and convivial meetings will also be over. Though not among the number of those who prefer a vinegar aspect on the Sabbath, or hold that sternness makes any part of religion, yet we would not without remonstrance have the practices of Europe so much adopted, as to see the theatre open as it now is within a short time of the Sabbath; the next step, unless it be retrograde, must be to to have a play on Sunday evening.'

Infant School Manual, *or Teacher's Assistant, &c.* Worcester: 1830.

This is a book of 292 pages, purporting to be a compilation by a lady of Brookfield, and recommended by Rev. Joseph T. Foot, of that town, and Mr. Josiah Holbrook of this city. That a production, of a sectarian character, such as this is, should be deemed suited to the purposes of Infant Schools by the former gentleman we are not supprised; but that the latter should have given to it the sanction of his name is to us a matter both of wonder aad regret. For ourselves, sooner than allow our children, if we had any, to be taught all this work contains, we would let them grow up to years of maturity without any book learning at all. That we are not extravagant in this, we shall attempt to show, on another occasion, by extracts from the 'Manual' itself. Meanwhile we advise our friends to read it, before they purchase it for the use of Infant Schools.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

Senate. On Friday the Standing Committees were announced.

On Saturday the Senate made choice of Rev. Howard Malcom, of this city, as chaplain for the ensuing session. A Convention was formed, of the two houses at 11 o'clock, and the Governor appeared and delivered his speech, a notice of which will be found in another part of this paper.

On Monday the Governor communicated a report of the Directors of the State Prison, which was read and sent to the House. The parts of the Governor's message relating to Lyceums, on improvement in Medical science, on valuation of property, and on the proposed canal from Barnstable Bay to Buzzard's Bay, were referred to appropriate committees.

On Tuesday petitions of the town of Chilmark, and of the Colonization Society were disposed of.

On Wednesday a bill to establish the Boston and Lowell Railroad corporation was reported and read, and had a second reading on Thursday. It was reported that the Legislature would have a recess from and after Saturday, the 5th inst.

On Thursday, the bill to incorporate the Boston and Lowell Rail Road Company was passed to be engrossed, without discussion. Some proposed amendments to the Franklin Rail Road bill was considered. Considerable other business of minor importance was transacted.

House. An Inquiry was ordered as to the expediency of exempting females from imprisonment for debt.

In convention the Executive Officers were qualified by subscribing the Oaths and declarations. Nine counsellors were chosen from the Senate, who all declined the appointment.

Edward D. Bangs, Esq. was chosen Secretary and Joseph Sewall, Esq. Treasurer for the ensuing year.

Rev. Dr. Tuckerman, was chosen Chaplain of the House for the ensuing year.

In convention, in the afternoon, the following gentlemen were elected from the Commonwealth at large, as counsellors of the Executive. Hon. James Savage, Hon. Nathan Brooks, Hon. J. E. Sprague, Hon. Bezabel Taft, jr., Hon. S. C. Allen, Hon. George Hull, Hon. Aaron Hobart, Hon. John Endicutt, Hon. Russell Freeman.

On Saturday, the Standing Committees were announced. Various petitions, remonstrances, &c. were received and committed.

On Monday, the business transacted was principally the passing of resolves and orders of inquiry, &c.

On Tuesday, it was voted that the consideration of that part of the Governor's Message relating to the study of anatomy be referred to the next session. A bill for the better regulation of licensed houses was reported.

On motion of Mr. Lazell an order of inquiry was passed on the subject of more effectually securing to the public the payment of Bank bills in circulation.

On Wednesday, the subject of taking the valuation was referred to the next session.

An inquiry was ordered as to the expediency of subscribing to the stock of the Franklin Road company.

An order was submitted relative to the diminishing the salaries of the justices of the Supreme Court, and also relative to the increasing or diminishing of the number of Justices.

On Thursday a resolve was passed authorizing the Treasurer to borrow money. A motion was made on the subject of creating a school fund. There was no business of importance finished this day.

CONGRESS.

Senate. On Friday, May 21, the engrossed bill to appoint a Treasury solicitor was passed.

On Saturday sometime was spent in executive business. The other business accomplished was not of much importance.

On Monday, May 24th the bill to secure the faithful collection and disbursement of the revenue was considered.

On Tuesday the Senate acted as a High Court of Impeachment, in the case of Judge Peck, and received his answer and plea. The Court was then adjourned to the second Monday of the next session.

On Wednesday the bill for the removal of the Indians was again considered. An amendment proposing that they be protected agreeably to the provisions of treaties, while they choose to remain, was negatived, 18 yeas, 24 nays. The amendments of the House to the bill were agreed to.

On Thursday some discussion took place on the U. S. subscription to the Hampshire and Hampden canal stock. It was laid on the table. A relief bill of certain persons engaged in the Revolutionary war was indefinitely postponed.

On Friday, the bill from the House, exempting deserters from the punishment of death in time of peace, was reported without amendment.

The Senate had an evening session of two hours and considered several private bills. In a session on Executive business the appointment of Mr. Noah, who had been re-nominated to the Senate, as surveyor of the port of New York, was confirmed by the casting vote of the Vice President. The vote of the Senate being yeas 22, nays 22.

House. On Friday, May 21, the subject of a reduction of the duty on molasses was considered. The subject of printing articles on the manufacture of silk was also discussed. On Saturday, the same subject was again considered. Some private bills were also disposed of on Saturday.

On Monday, among other subjects the bill respecting silk was again discussed, and the resolution to print it was adopted.

The Indian bill was this day considered again, as it was also on Tuesday and Wednesday. It was finally passed. We exceedingly regret that we have to record the name of Mr. Dwight, of Massachusetts, as voting in favor of it.

On Thursday a bill was passed in the House, authorising the President, by proclamation, to open the ports of the United States to British vessels, whenever certain English ports should be opened to American vessels. This bill was reported and went through all its stages on Thursday, and was sent to the Senate for concurrence.

On Friday the bill authorising subscription to the Maryville turnpike stock having been returned by the President with his objections, was again discussed, and on taking the question of its final passage, it was decided in the negative yeas 96, nays 90—two thirds being required to pass it against the President's veto.

Saturday was the last day but one of the session.—The House of Representatives continued its session, we understand, till sunrise on Sunday morning, [would it not have been better to have commenced business one hour earlier during the preceding fortnight?]

In the House the bill reducing the duty on salt was passed. Also that reducing the duty on Molasses.—The bill authorizing a payment of a part of the Massachusetts Militia claims was passed in concurrence.—Bills for extending the Cumberland road,—for surveys of the coast, and the erection of light houses were also passed in concurrence, and it was expected they would be signed by the President on Monday.

The Salem Murder. We gave in our last paper, an account of the apprehension of two persons by the name of Knapp, on suspicion of having been concerned in the murder of Capt. White.

It appears that Joseph J. Knapp, jr. the elder of the brothers of this name, has since made confession of his participation in the crime. The Boston Palladium gives the following condensed statement, as containing the substance of what has appeared in the Salem papers as the confession of Knapp. The only material difference in the accounts is, that wherever the names of R. Crowinshield and J. F. Knapp are used, in this account, the Salem papers use the terms 'the assassin' and 'his accomplice.'

Some months since Joseph J. Knapp jr. who married the grand neice of Capt. White, and the daughter of his house-keeper, stated a hypothetical case to a lawyer, and from him understood that if Capt. White died intestate his mother in law, as the sole representative of Capt. White's sister, would inherit half the estate—all the other heirs at law being representatives of Capt. White's brother.

In order to effect this object, Joseph J. Knapp jr. proposed to his brother John F. Knapp to murder Capt. White. His brother replied that he would not do it himself, but he knew who would—he could get Richard Crowninshield jr.

R. Crowninshield jr. was employed, for that object, by John F. Knapp, at his brother's (Joseph J. Knapp) request and was to receive $1000 for accomplishing the object.

On Friday, 2d April, Joseph J. Knapp jr. went into Capt. White's chamber, and took from the iron chest a will, which he, supposed to be Capt. W.'s last will, carried it to Wenham, and kept it in his possession until he heard of Capt. W.'s death, and then destroyed it. On the same day he procured the will, he unbarred the window shutter, and unscrewed the window, by which Crowninshield entered. Knapp returned to Wenham the same day; and did not return to Salem again until the murder was committed.

The murder was committed by Rich'd Crowninshield jr. alone. He was alone in the house. It was effected by a dirk, which has not been found as reported, and by a bludgeon of hickory, curiously made for that purpose with a large head loaded with lead.

The murder was committed about 20 minutes past 10 o'clock.

While the deed was doing J. F. Knapp was watching in Brown street, R. Crowninshield jr. joined him, after the deed was accomplished. It was R. Crowninshield jr. whom Capt. Bray saw run down Howard street—In that street under the steps of the Howard street meeting house, the bludgeon was deposited; and there since the confession, it has been found—Knapp's confession having led to the discovery of it.

The day after the murder J. F. Knapp and R. Crowninshield jr. rode up to Wenham, where Jos. J. Knapp jr. gave all the money he then had, being 100 five-franc pieces—at which time Crowninshield stated to him the manner in which the deed was accomplished.

Loss of the Packet Ship Boston. This fine ship, belonging to the Boston and Liverpool line of packets, commanded by Capt. H. C. Mackay, was struck by lightning, on the night of the 25th inst. while on her passage from Charleston to Liverpool, and burnt, with her whole cargo, which consisted of Cotton.—The passengers and crew saved themselves in the ship's boats, and with the exception of a lady who died from fatigue the day after the accident, were taken up two days after, and arrived at this port on Tuesday.—Among the passengers were Admiral Sir Isaac Coffin, and Dr. William Boag.

Education Reporter. The weekly journal with this title, which was proposed some weeks since by Messrs. Willis & Rand, to be devoted to General Education, will be published regularly after the 24th inst. Mr. Rand will be the conducter of the new paper; and will be succeeded in the editorial charge of the Recorder by Mr. Calvin E. Stowe, lately an Instructor in the Theological Seminary at Andover. Messrs Willis & Rand remain the proprietors of the Recorder.

[*Communicated.*

Virgil Maxey, Esq. a gentleman of respectable talents and character, of the State of Maryland, is appointed by the President, with the advice and consent of the Senate, Solicitor General of the Treasury.

Minister to Russia. The Hon. John Randolph has been appointed Minister to Russia, and the nomination has been unanimously confirmed by the Senate.

Dr. Howe's Letter. The following is a copy of a letter recently received from Dr. Howe, now in Greece. It was addressed to 'The Ladies Greek Committee of the United States.'

Ladies—I address you for the last time with very different feelings from those which prompted me on former occasions.

Greece is no longer in a state to demand charity as one nation from another; she owes a heavy debt of gratitude to the Christian world for its generous succours in her hour of peril and agony, but to none more than to the females of America; nor do I believe there is on the page of history a nobler or more disinterested act of charity, than theirs to Greece; it is an honor to our country, to your sex, and to human nature; and every one who was employed in it, deserves her share of that honor—from the affluent city lady to the poorest serving girl, whose means were smaller but whose motives were as pure.

Other agents have distributed many garments. I myself have given out about 50,000 pieces to women and children: it would be easy for me to procure hundreds of letters of thanks to you from females in Greece, but it seems to me superfluous and a little too like show; most of the poor creatures who have received the garments cannot read or write, and it never would enter into their simple minds to get up a letter; but I have read their thanks in their gushing eyes—heard their blessings on Americans, and heaven has recorded their prayers for their benefactors. Go where you will in Greece, you see the blue checked gowns and cotton frocks made by you; ask the poor widow where she got her gown, and she will answer, 'The Americans gave it me;' demand of any man, woman or child in Greece, what nation has been the kindest and most charitable to their country in the bitter hour of trial, and the answer ever is 'America.'

I have the honor to be, Ladies, respectfully yours,

Samuel G. Howe.

Isthmus of Corinth, Feb. 6th, 1830.

By a late arrival London dates to April 29th are received The health of the king was still in some degree alarming. It was reported that his disorder was the dropsy of the chest.

Expedition against Algiers. The latest accounts from France are to April 26th the great preparations for the expedition against Algiers still continue. It seems that there is a good understanding subsisting between France, and Egypt—Tripoli and Tunis, and with all the other provinces under the dominions of the Sultan. It is with Algiers alone that the war is carried on.

A letter of the 26th ult. from Constantinople, says, 'The expedition against Algiers gives uneasiness to the Porte, because, if it succeeds, the Grand Seignior will not only suffer a great loss in his revenue, but it will also be deprived of the support he has hitherto received from the forces of that Regency. Despatches from the Commissary sent by the Sultan to Algiers, for the purpose of persuading the Dey to comply with the demands of France, are anxiously looked for. The Turks, however, think that the Dey will not agree to these demands, but will suffer affairs to go to extremities.'

The Marquis de Rezendo, Brazilian Minister at Paris, has set out for St. Petersburgh, where he will establish the first Brazilian Embassy in Russia since the recognition of the Empire. The Marquis de St. Amaro secretary of legation, is appointed Charge d'Affaires, ad interim, at Paris.

Correction. We deem it proper to state that the motion for a committee of Convention on the subject of a preacher, to which we alluded last week, was first seconded by Rev. Dr. Packard of Shelburne, an orthodox member of the Convention. It was afterwards supported by Mr. Parkman, to whose remarks we have alluded.

☞ Any of our subscribers who by accident have received two copies of either of the two last numbers of the Register, viz. for May 22 and 29, will oblige us by returning one copy. We would also respectfully request any of our subscribers who can conveniently spare either of these numbers, or No. 8 of the same vol. to forward them to us by mail.

MARRIAGES.

In this city, Mr. Eleazer Miller, of New-York, to Miss Rebecca Parkhurst; Christopher Barney to Miss Eliza Tolman; Mr. John Bailey, of Cincinnati, Ohio, to Miss Sarah Burgin, of this city; Mr. Isaac Kimball to Miss Mary H. Adams; Richard H. Vose, Esq. of Augusta, Me. to Miss Harriet, daughter of Gardiner L. Chandler, Esq.

By the Rev. Mr. Emerson, Mr. Charles Barrett, jr. of New-Ipswich, N. H. to Miss Abigail B., daughter of the late Edmund Hart, Esq. of this city.

On Thursday evening, by the Rev. Mr. Young, Mr. William A. Spear to Mrs. Sarah Barnard.

In Cambridgeport, 1st inst. by Rev. Mr. Perry, Mr. Orpheus Holmes, merchant, of the firm of Bixby, Valentine & Co. to Miss Sally Gray, daughter of Capt. Benj. Gray.

In Cambridge, Washington Allston, Esq. to Miss Martha R. Dana.

In Salem, Mr. Oliver Poland, of Danvers, to Miss Mary Lee.

In Walpole, by Rev. Mr. Storer, Mr. Jeremiah Boyden to Miss Anna Carroll.

In Portland, Mr. Ezra Holden, printer, of Boston, to Miss Almira Webster Lincoln, of P.

DEATHS.

In this city, Joseph Thomas, child of Joseph Hayden, 11 mos.; Mrs. May Pike, 61 yrs.; James Lee, 36; Ruben Augustus, only child of Ruben Reed, 13; Mr. William Cermenati, 20; Ebenezer N. Hunting, jr. son of Eben'r and Elizabeth Hunting, 3 yrs.

In Cambridgport, Nancy, wife of Mr. Lot Hayden, aged 61.

In Dorchester, on the 1st inst. Mrs. Catharine, wife of Samuel Downer, aged 61.

In Lynn, widow Lydia Merrick, aged 50; Mr. John Rhodes, 55.

In Beverly, Mr. William Lovett, aged 62.

In Northampton, Edward Ware Hall, aged two years, son of Rev. Edward B. Hall.

In Sharon, Col. Jacob How, of Haverhill, to Miss Mary C. daughter of Rev. Jacob Norton.

In Worcester, William Pratt, Esq. Attorney at Law, of Shutesbury, to Miss Elizabeth, daughter of the late Henry M. Sikes, of W.

In Barnstead, Mrs. Jane, wife of Timothy Munsey, aged 83.

CHANNING'S SERMON. Just published by L. C. Bowles, No. 124 Washington Street, —A Sermon, delivered before the Governor, Council and Legislature of Massachusetts, Wednesday May 26. By Rev. W. E. Channing. June 5.

ATHENEUM—*(Third Series.)* Just published by John Cotton, 184 Washington Street 'The *Atheneum, or Spirit of the English Magazines,*' Vol. IV.—No. 5 & 6. for June, 1830. Embellished with two elegant whole-length Portrait Figures, in Parisian Costumes.

CONTENTS.

The Headsman—A Tale of Doom; On Language and Style as Poetical Vehicles, especially as illustrated by the Writings of Crabbe, Wordsworth, and Byron; African Pantomine; Granawaile—An Amazonian Record: The Stranger—A Legendary Ballad—By Thomas Moore, Esq.; The three Kinds of Fermentation; The Wishing-Gate; Anecdotes of Wolves; 'The Station'; First and Last—No. 1.—The First and Last Flower—By Mary Anne Browne; Customs, &c. in Rio Janerio—By Dr. Walsh; A letter from London; The Marmoset; An Analysis of Prejudice; The Aborigines of Nova Scotia; The Latest Female Fashions—Parisian Ball Dress—London Hats and Bonnets—London Out-door Costume. (*With a Colored Plate.*)

The Gatherer:—Military Force in China; Bishop Prettyman and Tomline: Chinese Dandies; A new Organ for the Phrenologists; Frederic the Great and Zimmermann; Bossuet; Crebillon, &c.; Literary Netices. June 5.

UNITARIAN ADVOCATE.—This day published, by Leonard C. Bowles, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 6.—(New Series.) For June, 1830.

CONTENTS.

Religion, illustrated by a comparison of it with other qualities and pursuits—No. 2.—Means of grace; 'To die is gain,'—Original Poetry; Christ 'lifted up,' and drawing 'all men' unto him; the Temptations incident to Affliction; the New Birth; 'Special interposition of God'; Love to the Invisible God; Prayer to Jesus Christ not authorised by the Scriptures; Extracts from Courayer's Last Sentiments; 'The Bible Christian'; Unitarian Dedications, Ordinations, &c.; Index. June 5.

LIBERAL PREACHER, *for June.*—Just published by L. C. Bowles, 124 Washington-Street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for June, 1830, containing a Sermon by the Rev. Aaron Bancroft, D. D. of Worcester, Mass.—On the '*Importance of attending to our own salvation,*'—from Phil. ii.12, 13: and another by the Rev. Stevens Everett, of Hallowel, Maine,—On '*Practical misapplication of scripture terms,*'—from 2 Peter iii. 15, 16. June 5.

LIVES OF THE APOSTLES.—Hilliard & Brown, Booksellers to the University, Cambridge, have just published a small 18mo. volume, entitled 'Lives of the Evangelists and Apostles, writers of the New Testament. For the use of Sunday Schools and Families.' 3t. June 5.

VALUABLE BOOKS *for sale by* Hilliard & Brown, Booksellers to the University, Cambridge.

Complete works of—			
Joseph Priestley, LL. D.	24 vols. 8vo.		$72,00
Jeremy Taylor,	15	"	50,00
Nathaniel Lardner,			35,00
Lord Bacon,	12	"	20,00
John Locke	10	"	20,00
Jonathan Swift.	24 vols. 12mo.		10,00
Unitarian Tracts, published in London,	16 vols. 12 mo. cf.		17,00

Cruden's Concordance—(*New Edition.*)
Dugald Steuarts Complete Works, 7 vols. 8vo.
Bonterwek's Hist. of Spanish and Portuguese. Literature 2 vols. 8vo.
Fraser's Tour to the Himala Mountains 4to &c. &c.

H. & B. have constantly for sale a general assortment of Theological and Classical Books. May 29.

PALEY'S COMPLETE WORKS. This day published by Hilliard & Brown, Booksellers to the University at Cambridge—The Complete works of William Paley, LL. D. &c. in 6 vols. 8vo. Price neatly bound with cloth backs. $6,75.

This edition of Paley is, probably, the cheapest book ever offered to the American Public. It is neatly and correctly printed on a perfectly new type and fine paper, and contains the new volume of Sermons and Meadley's Life of the Author.

It is the only complete edition of the works of Paley which has been printed, except the one edited by his son, recently published in London and which costs in this country $20. May 29.

SELECT WRITINGS OF REV. WILLIAM ELLERY CHANNING. This day published by Carter & Hendee, in 1 vol. 8vo.—Discourses, Reviews and Miscellanies, by William Ellery Channing—collected and revised by the Author; with additions, now published for the first time. May 29.

CHANNING'S WORKS. Just published and for sale by Gray & Bowen, No. 135 Washington St., 'Discourses, Reviews, and Miscellanies, by William E. Channing.' May 29.

REV. MR. SULLLIVAN'S SERMON. Just published and for sale by Gray & Bowen, a Discourse delivered at the Dedication of the *Meeting House,* of the Keene Congregational Society. By T. R. Sullivan. May 29.

TRACT No. 36, *(First Series,)* A. U. A.—Just published by GRAY & BOWEN, No. 135 Washington Street, Tract No. 36, of the First Series, entitled 'Evangelical Unitarianism adapted to the Poor and unlearned, by Alexander Young.' May 29.

DAILY MONITOR, or *Reflections for each day in the year,* 'Containing practical inferences from Christian Doctrines,' Ecclesiastical History, Sacred Biography, &c. Intended for the use of all Classes and fitted to the various circumstances of life; by Charles Brooks, minister of the third Church in Hingham, Mass. Published and for sale by N. S. Simpkins, & Co. *Court-st.*

☞ A great variety of Juvenile Books at low prices. May 22. 3t.

WARE'S DISCOURSES. The second edition of the Discourses of Rev. Henry Ware, Jr. on the 'Offices and character of Jesus Christ,' are for sale by N. S. Simpkins, & Co. (corner of Court and Brattle-streets.) They will be furnished at a reduced price, to those who purchase for distribution. 3t. May 22.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] Wait, Greene & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem,*' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and be afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

CRUDEN'S CONCORDANCE. (*A New Edition.*) Marsh, Capen & Lyon, No. 362 Washington Street, have just received a supply of *Cruden's Concordance* to the Holy Scriptures, in one volume, super royal 8vo. reprinted from the last London edition, on superfine paper and new type.

To secure correctness, this American edition has at considerable expense, been compared with other editions; and all discrepances have been corrected by a reference to the scriptures. Upwards of *six thousand* errors existing in the London copy have been corrected in the edition now announced, which may therefore confidently be recommended as the most correct edition of Cruden's Concordance ever offered to the American public. 3t. May 22.

SELECTED POETRY.

We had intended to insert the following playful lines of Mrs. Barbauld, in our paper last week, but we suppose that the 'Ladies' Fair' in this place is not so far forgotten, as to make their insertion at this time altogether inappropriate.

WEST END FAIR.

Dame Charity one day was tired
With nursing of her children three,—
So might you be
If you had nursed and nursed so long
A little squalling throng;—
So she, like any earthly lady,
Resolved for once she'd have a play-day.

'I cannot always go about
To hospitals and prisons trudging,
Or fag from morn to night
Teaching to spell and write
A barefoot rout,
Swept from the streets by poor Lancaster,
My sub-master.

'That Howard ran me out of breath,
And Thornton and a hundred more
Will be my death:
The air is sweet, the month is gay,
And I,' said she, 'must have a holiday.'
So said, she doffed her robes of brown,
In which she commonly is seen,—
Like French Beguine,—
And sent for ornaments to town:

And Taste in Flavia's form stood by,
Penciled her eyebrows, curled her hair,
Disposed each ornament with care,
And hung her round with trinkets rare,—
She scarcely, looking in the glass,
Knew her own face.

So forth she sallied blythe and gay,
And met dame Fashion by the way;
And many a kind and friendly greeting
Passed on their meeting:
Nor let the fact your wonder move,
Abroad, and on a gala-day,
Fashion and she are hand and glove.

So on they walked together,
Bright was the weather;
Dame Charity was frank and warm;
But being rather apt to tire,
She leant on Fashion's arm.

And now away for West End fair,
Where whiskey, chariot, coach, and chair,
Are all in requisition.
In neat attire the Graces
Behind the counters take their places,
And humbly do petition
To dress the booths with flowers and sweets,
As fine as any May-day,
Where Charity with Fashion meets,
And keeps her play-day.

MISCELLANEOUS SELECTIONS.

MEMOIR OF MRS. EWING.

The following is an extract from the life of this excellent woman, in addition to the passages selected in the Register of the 22d ult.

'Mrs. Ewing's active life was the more remarkable, that she was exceedingly liable to violent indispositions. She must have had an excellent constitution; she possessed great muscular strength; she required extraordinary exercise, and was always the better of taking it in the open air, and in the country. But, when living in town, especially if confined by bad weather to the house, she experienced many of the distressing symptoms of a bilious tendency, which not only overpowered her at the time, but reduced her frequently to a state of great and alarming debility, from which she did not easily or speedily recover. * * Yet, in all these illnesses, while inured to severe pain, she was never subject to depression of spirits. Whether it should be ascribed to bodily temperament, or strength of mind, or Christian hope, and divine consolation; or whether we should gratefully acknowledge a happy union of all these blessings, the fact is unquestionable, that she enjoyed a wonderful buoyancy to bear her up under trouble, and never more than when it threatened to prove fatal. Her invincible patience, and fortitude, and cheerfulness, seemed equal to repel the most formidable assaults of disease, and really to operate as a principle of restoration. Of late years, indeed, she had been gradually getting so much better on the whole, that we were beginning to hope for a greater stability of health in the decline of life, than she had ever known before. How far our fond hopes might have been realized, it has been the will of our heavenly Father, that we should not discover.'

Referring to the period, immediately preceding her very sudden death, her husband remarks;—

'So far as a fellow-creature can judge, Mrs. Ewing was never in a higher state of readiness to obey the call of her Lord. In the early part of the year, she had revised the arrangement of her temporal affairs. She had examined her papers and letters down to the 22d of the month before her death; burning many, and leaving directions respecting such as she allowed to remain. In various other respects, she acted like one who had what has been called a presentiment of death; and yet she was under no alarm, and, to all appearance, bid as fair for life, and improved health, as in any prior period of our union. On no religious point was there any change in her spirit and conduct; but the most exemplary steadfastness, the most energetic perseverance was daily manifested. She was truly a disciple waiting for her Lord. How often did I feel myself humbled by a conscientious diligence, which was continually leaving me far behind!'

The following passages are extracted from one of the many funeral tributes, which her very sudden and, it would seem, universally lamented death called forth from the large circle of her clerical friends. It may be necessary to remark, that her death was occasioned by the up-setting of her carriage, while on an excursion with her husband for the recovery of his health.

'Her religion was characterized by a cheerful seriousness,—the cheerfulness as remote from levity, as the seriousness from gloom. Few Christians could enjoy with a livelier relish the pleasures of social intercourse. She entered, with an easy vivacity, into the ordinary topics and daily occurrences of life; but religious conversation was her peculiar delight. On such occasions, her eye and countenance assumed the most interesting variations of expression,—alternately fixed in deep and thoughtful seriousness,—sparkling with animation,—or lighted up with a smile of benignity, of which no one who has ever seen it can lose the impression. Her piety was not meditative and contemplative merely; it was eminently and habitually practical. It put its consistent influence into every thing. Her eye was single. Guided by one principle—a simple regard to her Lord's will—her deportment was marked by a beautiful harmony. She was an example of readiness to every good work; and few are the objects of Christian benevolence that will not, directly or indirectly, in a greater or less degree, miss her willing and efficient efforts.

'There are present those of her kindred who would bear me out in an ample and honorable testimony to the tenderness and vigor of her domestic and relative affections; to the kind and steady consistency with which they were exercised in all the walks of private life; to her high toned integrity and freedom from selfishness, in whatever regarded her own interests; and to her generous anxiety rather to make a sacrifice of these, than leave the slightest room for any misunderstanding of her motives, or reflection upon her Christian principles. And there are now hearing me not a few, who would raise their united voices to support me in saying, that her friendships were never friendships of "word only." As her benevolence could in no instance be satisfied with saying, "Depart in peace, be warmed, be filled," be clothed, be instructed, be healed;—so was it with her friendships. They were friendships of the real heartfelt sympathy with the joys and the sorrows of their objects,—friendships of active, substantial, self-denying kindness, minutely and considerately mindful of every circumstance that might contribute to the comfort and enjoyment of those whose good it sought,—setting her wits immediately to work, to devise means of benefit, and to bring these means to bear on the accomplishment of her end. She helped where she could; and where she could not help, she counselled and comforted, and prayed.

'Her life, in a word, was a happy exemplification of the practical religion of the bible:—as she made no 'secret of her principles, but "confessed with her mouth" what she "believed with her heart," her practice was eminently calculated to recommend the religion she professed; to give it a testimony in the consciences even of those by whom its principles were never embraced;—to foster every gracious impression in those "whose hearts God had touched," and win them by its convincing and persuasive influence;—and, where she could not be loved and welcomed *on account* of her religion, to constrain esteem and admiration *in spite* of it.'

From the United States Gazette.

LIBERIA.

Extract of a letter from W. E. Sherman.

The first settlement and capital of the colony is Monrovia, situated in lat. 6, 21, N. and 10, 30, W. long. about a quarter of a mile above the mouth of the river Monserado, and about three quarters of a mile from the point of the cape, bearing the same name. The river St. Paul empties into the sea a short distance from the Monserado. For the first two years, the emigrants lived in small thatched houses, and about five years ago, the first dwelling constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height, and a thick underwood. Tigers entering this (then) little village, have been shot from the doors. The first settlers had many difficulties to encounter, as is usually the case in establishing a new settlement; but all those difficulties have been happily overcome, and the people are now enjoying the benefits of their persevering industry.

Monrovia, at present, consists of about ninety dwelling houses and stores, two houses for public worship and a court house.—Many of the dwellings are handsome and convenient, and all of them comfortable. The plot of the town is cleared more than a mile square, elevated about seventy feet above the level of the sea, and contains seven hundred inhabitants. The streets are generally one hundred feet wide, and, like those of our good city, intersect each other at right angles. The Colonization Society have an agent and physician there.

The agent is the chief magistrate of the colony, and the physician his assistant. No white persons are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of colored people. The colonial secretary, collector of customs, surveyor, and constables are appointed by the agent;—the vice-agent, sheriff, treasurer, and all other civil officers are elective, and all the offices except that of the agent and physician are filled by colored people.

The court holds its sessions on the first Monday in every month; juries are empannelled as with us, and its jurisdiction extends over the whole colony. The trials are, principally, for larceny, and the criminals generally natives, who commit thefts in the settlements. A few instances of kidnapping have occurred; these depredations were committed on the recaptured Africans. To the honor of the emigrants be it mentioned, that but five of their number have been committed for stealing or misdemeanor since 1827.

Two native kings have put themselves and their subjects (supposed to amount to ten thousand,) under the protection of the colony, and are ready, should it be thought necessary or expedient by the settlers to put into their hands arms, to make common cause with them in case of hostilities by any of the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been at all apprehended.

The township of Caldwell is about seven miles from Monrovia, on St. Paul's river, and contains a population of five hundred and sixty agriculturists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy. The emigrants carried out by me, and from whom I received a pleasing and satisfactory account of that part of the country, are located there.

Millsburg is situated twenty-five miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never failing streams, sufficient for one hundred mills; and there is timber enough in the immediate neighborhood of their employment, if used for the purpose of sawing, for half a century;—the town contains two hundred inhabitants.

Bushrod's Island, which separates the Monserado from the St. Paul's river, is seven miles in length, three at its extreme breadth, about five miles from Monrovia, and is very fertile; on this island are settled thirty families from the Carolinas. All the above settlers, amounting to at least fifteen hundred, are emigrants from the United States.

On the left bank of Stockton Creek, and near the settlement on Bushrod's Island, the recaptured Africans are located; two hundred and fifty of whom were sent out by the government of the United States, and one hundred and fifty taken by the colonists from the Spanish factories; the agents of which having bought some of our kidnapped Africans, and refusing to give them up, the colonists not only took their own people but all the slaves they had collected. These four hundred, who are useful agriculturists, are happily situated and very contented. The settlements of which I have spoken, contain in the aggregate, nearly two thousand souls, and are all in a flourishing condition.

I have been frequently asked since my return from Liberia, whether there is no danger of the natives breaking in upon the colonists and destroying them. The best answer I can give to this question, in addition to what I have already said, is a statement of the following facts.

When the colonists could muster but thirty effective men for defence, and when the forest was within pistol shot of their houses, five thousand of the natives, armed with muskets and other weapons of war, made an attack upon them in three divisions. A part of this little band were surprised by the left division, who took possession of one of their two cannon, a nine pounder; but instead of making use of it, (if indeed they knew how,) for the piece was loaded with grape and round shot, and a lighted match placed near it, the possessors were seen embracing it, powwowing over it, and vociferating 'big gun, big gun,' till the other, a four pounder, was brought to bear on them under the direction of Lot Cary, and plied with so much precision and activity, that they retreated. The gun was retaken and turned on the invaders, when they made their escape to the forest.—There was some skirmishing from the bush until one of the Gree-gree* men was slain, carried off by our men, and thrown into the river. This event entirely disheartened them, they went off, and have from that time never appeared in hostile array against the colonists. Many of them have traded with the colony ever since, but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found that it would not be remembered to their prejudice. They then related many singular and amusing anecdotes respecting it, and acknowledged the loss of 70 to 80 men killed. If I remember right, the colonists lost but two or three of their little band.

The means the colony have for defence, at present consist of twenty pieces of ordnance, and muskets, &c. for 1000 men, which may be increased from private stores if wanted. In Monrovia, there are Capt. Steward's company of Infantry, Weaver's company of Artillery, and Draper's company of Rifle Rangers. In Caldwell, Davis' company of Infantry, and Brown's of Artillery. In Millsburg, White's company of Rifle Rangers.—All these are volunteers and in uniform; besides which, a respectable number of militia, not in uniform, and as many of the natives under the protection of the colonial government as it may think proper to arm. These facts, will, I think, satisfy any man as to the safety of the colonists from attacks by the natives.

There is a respectable fort on Cape Monserado, which commands the roadstead, and has protected an English vessel chased in by a pirate. The military are commanded by Major Barbour—the *commander in chief*, is the society's agent.

There is much hospitality to be found in Monrovia, and among the inhabitants a greater proportion of moral and religious characters than in this city. I never saw a man intoxicated, nor heard any profane swearing during the the three weeks I was among them.

The two houses for religious worship already noticed, are Baptist and Methodist—the Baptists have three and Methodists five preachers, all intelligent colored men, merchants and traders, residing among them; so that the people have nothing to pay for the support of ministers. Five German Missionaries, some ministers and teachers reside there, a portion of whom preach at the Methodist church occasionally.

A trading company has been formed at Monrovia with a capital of $4,000, and an agreement entered into that no dividend shall be made until the profits increase the capital to $20,000. The stock has risen from 50 to 75 dollars per share, in one year.

It has been objected that the climate is very unhealthy;—this is true as respects the whites, but erroneous as respects the colored people. Those from the middle and northern states have to undergo what is called a seasoning—that is, they generally take the fever the first month of their residence, but it has rarely proved fatal since accommodations have been prepared for their reception; those from Georgia, the Carolinas, and the southern parts of Virginia, either escape the fever altogether, or have it very slightly.—Deaths occur there, indeed, as in other places, but Doctor Mechlin the agent, assured me that the bills of mortality would show a less proportion of deaths than those of Baltimore, Philadelphia or New York.

I have given you a statement of facts as nearly as I could ascertain them. If there be any errors, they are, I am persuaded, unimportant; for my information has been derived from respectable sources in that country, and my own observation induces me to believe that what I have written is substantially correct.

I will add my opinion, though I fear you may think it presumptuous. I have no hesitation in saying that I believe Liberia will, in time, become a great nation, and be the means, eventually, of civilizing a great part of Africa, and I should hope the whole of that benighted country. There are already in Monrovia, at least 60 children of native parents; and there would be, if wanted, many more.

Do you ask what kind of government the Liberians would establish if a great nation and left to themselves; I answer, a republican, unquestionably. The intelligent emigrants having been brought up in this country, and the first laws in operation among them being republican, they would be as well prepared for happiness under such a government, as any people in the world. The adult male inhabitants consider themselves *men*, and know how to enjoy the blessings of a free institution, and will never surrender their liberties, but with their lives. They are now as patriotic Americans as our forefathers were loyal subjects of the kings of England. Should they receive no further aid from this country, they will nevertheless, in my opinion, attain to greatness eventually; but if that aid which I think they so justly deserve, should be continued, their progress to this end will be greatly accelerated.

W. E. SHERMAN.

*Gree-gree men are a kind of prophets or conjurors.

SINGING A HEALTHFUL EXERCISE.

It was the opinion of Dr. Rush that singing is to young ladies, who by the customs of society are debarred from many other kinds of salubrious exercise, not only to be cultivated as an accomplishment, but as a means of preserving health. He particularly insists that vocal music never should be neglected in the education of a young lady; and states that besides its salutary operation in enabling her to soothe the cares of domestic life, and quiet sorrow by the united assistance of the sound and sentiment of a properly chosen song, it has a still more direct and important effect. 'I here introduce a fact,' remarks Dr. Rush, 'which has been suggested to me by my profession, and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes the essential branch of their education. The music master of our academy has furnished me with an observation still more in favor of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing.'

JUVENILE LIBRARIES. Those who are making selections of books for Juvenile and Sunday School Libraries, are informed that a general assortment of such books may be found at the Office of the *Christian Register*, corner of Washington and School Streets.

SUNDAY SCHOOL MANUALS.—In most of our Sunday Schools, Manuals of some kind are used. The most approved books of this kind, in use in Unitarian Sunday Schools, may be obtained at *this Office*, on favorable terms.

RARE AND VALUABLE BOOKS. A small invoice of rare and valuable Theological Books has been received, among which are the following. They are for sale at this Office.

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JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.
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Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises; such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

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